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OF THE PRESBYTERIAN CHURCH

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WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor.

Vol. XXVII. OCTOBER, 1912 No. 10.

Modern methods of system have been found useful in religious as well as in more mechanical work. From the station at Albay the workers have been sending out Christian literature to the people of the province. The mission has arranged by the card system a list of the well-known people, recording what is sent to each family; results will also be recorded as received.

Miss Montgomery writes of an interesting trip in the Hamadan district, in which two Persians, an Armenian pastor and a converted Koordish mollah visited the city of Sarab. After preaching, seven young men gave evidence of deep interest. Later they confessed Jesus Christ as the Saviour from sin, the only begotten Son of God, and asked to be taught to pray as Christians do. Thus it goes, a few here and a few there, until some blessed day it will be a broad, sweeping river in this dark land.

A committee from the Foreign Missions Conference of North America has received from a friend a donation for the purpose of placing missionary libraries on steamers, and has perfected arrangements for these libraries on the nine steamers of the Canadian Pacific, the Pacific Mail and the Great Northern on the Pacific Ocean, and on the thirty-three ships of the P. & O. and the Anchor Line from Great Britain to India. It is interesting to note the selection of books. Where only three will be received they are: Dr. Brown's *The Foreign Missionary*, Barton's *The Missionary and His Critics* and the *Life of Neesima*. Where six are received, there are added lives of Livingstone and James Chalmers and Jones's *India's Problem*. Where twelve may be sent, the names added are lives of John Kenneth Mackenzie, John G. Paton and Pandita Ramabai, Bryan's *The Fruits of the Tree*, Gale's *The Vanguard* and Gibson's *Mission Problems and Methods in South China*.

The Conference also discussed the interesting possibility of issuing a compact handbook for Oriental travelers to the mission fields of Asia, suggesting routes of travel, points of interest, accommodation for travelers, with rates, etc., etc. Though it was decided not to undertake this publication, the suggestion opens a glimpse of aimless globe-trotting made profitable, and also of a broadening of the outlook of mission students who stay at home.

When Dr. and Mrs. Carter returned to Maasin from their furlough of nine months the members gave them a hearty welcome. The town council passed a resolution of appreciation and welcome and presented it to Dr. and Mrs. Carter at a visit of the council to their home. The people of the town, having become accustomed to medical treatment, were rejoiced when it was again available.

During the absence from headquarters of the Rev. Dr. Stanley White on his visit to the India stations, his place as Secretary will be filled by the Rev. Dr. James B. Rodgers from Manila, P. I.

Three days on a litter, often left by its bearers, when they could find a drinking place, standing for hours in a South American sun; three days more on a mattress in a canoe; all this after an operation for appendicitis by a local

physician, who had never before treated this disease, followed by great suffering and alarming symptoms—still by God's good hand Mrs. C. S. Williams reached the coast from Bucaramanga still living. The quiet and comfortable surroundings of the voyage had a tonic effect, and after a short stay in the Presbyterian Hospital Mrs. Williams, with her husband and four-year-old son, was able to proceed to her home in Wisconsin.

Friends of both missionaries will have observed that in the item which appeared in our September number concerning a memorial to the Rev. Dr. J. B. Hail, the B should have been an E. Dr. J. B. Hail is still actively at work among the living.

From *The Indian Standard* we quote part of a tribute to the memory of our Mrs. Newton: "Mrs. E. P. Newton, of the American Presbyterian Mission, Khanna, Punjab, died at Kasauli on May 12th, after more than thirty-eight years of residence in India. . . These years were spent, often in much weakness and suffering, in trying to do good to the people of Ludhiana city and district. She never considered herself, but always the spiritual and physical interests of those to whose service she had consecrated her life."

The African school-boy is shrewd and clever. Here is a trick which came up recently. Some boys came in from village schools for examination and entrance at a station school. One boy, succeeding, went back to get his tuition money. He met another boy and told of his success. The second boy came in and announced himself as the first. He gave his name, was received and placed in school. But when number one appeared number two was in deep water. So he ran away and hired out to work at a trading station. The missionary says: "When four hundred strange boys come how can any one remember all of them? I often think they play their tricks as much to outwit us as to be naughty."

Twelve Indian ministers attended the Summer School conducted last summer from July 31st to August 14th by Rev. Dr. J. J. Lucas and Rev. R. C. Smith. Methods of evangelistic work, of using Christian literature, studies in the Epistles, prayer and conference filled two profitable weeks.

A progressive step is the advice given by the Board to new missionaries going out this year to take the anti-typhoid inoculation before going.

A memorial pamphlet has been prepared by her friends in Nanking in honor of Lucy A. Gaynor, M.D., physician in charge of the Friends' Hospital of that place, who died in April of typhus fever. All denominations alike pay the warmest tributes to the noble character, the fine professional skill, the wholesome cheerfulness and the loving devotion to suffering humanity of this able woman. Mr. Hwang, of the Cloth Merchants' Guild, writes: "She succored the sick and suffering as one lifts the drowning from a deep well. . . . She walked among us doing good. . . . I speak these words for my brothers in the Guild whose hearts are heavy with mine."

In Hokkaido there are working thirty-nine Protestant missionaries and sixty-nine Roman Catholic.

Miss Sarah Smith tells us that after the Department of Education in Hokkaido advised two years ago that less attention be given to the higher education of girls, and more to sewing, cooking and the like, not only the Buddhists but the government itself opened schools specially for teaching these branches, adding a short course in reading and the sciences. These are filled to overflowing, while the government high school for girls and our own have fallen off in number of entrance applications.

Our Missionaries in the Philippines

AND POST OFFICE ADDRESSES.

Miss Clyde Bartholomew,	Manila.	Mrs. Paul Doltz,	Iloilo.	Mrs. Chas. R. Hamilton,	Laguna.
Mrs. Edward I. Campbell,	"	Mrs Andrew Hall,	"	Mrs. Robert Carter,	Maasin, Leyte
Mrs. Chas. A. Gunn,	"	Miss A. P. Klein,	"	Mrs. Roy H. Brown,	Albay.
Miss Theresa Kalb,	"	Mrs. C. A. Glunz.	Dumaguete.	Mrs. Chas. H. Magill,	Tayabas.
Mrs. J. H. Lamb,	"	Mrs D. S. Hibbard,	"	Mrs. Jas. A. Graham,	Bohol.
Miss Hortense Rodenburg,	"	Mrs. G. W. Dunlap,	Cebu.		
Mrs. Geo. W. Wright,	"	Mrs. Fred. Jansen,	"		

In this country: Mrs. H. W. Langheim, 36 Allen St., Jamestown, N. Y.; Mrs. Jas. B. Rodgers, 156 5th Ave., New York

THE SCORN OF JOB

Job 31 : 16, 17

By Archbishop Alexander

"If I have eaten my morsel alone"—
The patriarch spoke in scorn:
What would he think of the Church, were he shown
Heathendom; huge, forlorn,
Godless, Christless, with soul unfed;
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek;"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped:
Millions are famishing; we have bread;
But we eat our morsel alone.

[The Rev. Alan Pressley Wilson, 227 North Second Street, Lykens, Penna., has published Archbishop Alexander's inspiring poem, "The Scorn of Job," and offers to send copies free to any one desiring same. In writing, please enclose return postage.]

Philippine Presbyterianism

It was only two weeks after the victory in Manila Bay that the General Assembly authorized the Board of Foreign Missions to begin the work of preaching the Gospel in the Philippines. The Rev. James B. Rodgers, D.D., was the first Protestant resident missionary, and he preached his first sermon on May 6th, 1899. Up to the time of the American occupation a person risked his life by offering a Bible for sale anywhere in the archipelago. Now the Presbyterian Church alone has over 12,000 communicants; sixty-three churches, many of them built entirely by the contributions of the members; about forty-four missionaries, and three hundred Filipino ministers, teachers and other religious workers.

By wise, original planning there has been no waste of work or duplication of effort. In conference before the work was initiated the boards contemplating aggressive effort in the field apportioned the territory, the Baptist, Congregational, Methodist, Episcopal, Christian and Presbyterian churches, joining in the Evangelical Union, which has marked the most notable effort made so far in the direction of comity.

While the United States Government has established religious freedom, released the unjustly imprisoned, instituted courts of justice, segregated the lepers, practically banished plague and cholera, made a common school education possible for all, built roads, and by countless other means "prepared the way of the Lord," the missionaries have entered the opened door with unwearying effort and devotion. Some have been conquered by the trying climate, in which, Dr. Brown says, "the sun has an X-ray power." But visible proofs of indomitable energy are seen in such institutions as the Ellinwood Training School at Manila, for training Filipino evangelists and teachers, and among the women, housekeepers also: the Silliman Institute at Dumaguete, for industrial

as well as educational training, and the hospitals and dispensaries at Iloilo, Leyte, Dumaguete and Bohol.

There are 3,141 islands in the archipelago. Our work is in six of these; on Luzon, the largest island, we have stations at Manila, Laguna, Albay, Tayabas and Camarines. One station is on Panay, at Iloilo; one on Negros, at Dumaguete; one on Cebu, at Cebu; one each on the islands of Bohol and Leyte.

Itinerating in Antique Province

In May I was enabled to accompany Mr. Doltz on an itinerating trip through Antique Province. I had often thought that when our little girl had reached the age of five or six I would be able to go often and take her also, but we tried it last year and found that the heat and dirt were too much for her, so this time I left her in the care of a friend.

As there was no boat going to Antique, we decided to go "overland"; part of the distance, however, we made in a Filipino sail-boat, called a *parao;* the rest on foot and horseback. Riding and climbing hills in May in the Philippines

IS NOT COOL WORK,

and you may be sure I was not sorry when we reached the first village, where we managed to get a bath and a rest, if such it could be called, with the house always full of Filipinos and three services during the day. However, we were up early the next morning, ready to start for a village eight miles away. An hour after we reached Malandug a dedication service was held in the new chapel; all the little bamboo seats were occupied, and several children were baptized. While eating our simple luncheon after the service a piece of hot pork roast was brought to us, but all we could do was to enjoy the delicious fumes, since we are not allowed to eat pork fattened in the ordinary Filipino way. As we were finishing Mr. and Mrs. Bell arrived and took us to San José to spend the night. I was delighted to see them, for I knew I should not have to sleep on a bamboo floor in their home.

From San José we started north, visiting eight villages before we reached Culasi. Here we stayed over Sunday with Adriano Reyes, whose little bamboo house is clean and comfortable. I wish I could describe a dirty bamboo house to you, but the filth is beyond description, so I will not try. We often wonder if our teaching is helping the people at all.

WE CAN SEE IMPROVEMENT,

but it is slow, as they have never before been taught to be clean. In Culasi there is a large membership, and by this time next year they hope to have a better chapel. At Sunday-school and morning service I played the baby organ, which always adds greatly to the enjoyment of the service. Afterwards I met many whom I had seen there last year. The mother of Basilio, our house boy, lives in Culasi; she was glad to have her boy back again for a short vacation.

Leaving Culasi, we made our way south, visiting other barrios. Tabongtabong seemed most attractive to me; situated in the mountains, it is peaceful and quiet, and the hills look beautiful; a few good rains made trees and bushes fresh and green, and a river just below the town furnishes the people with

FINE, CLEAR WATER

for drinking, bathing and washing. In this village is a large chapel; at the evening service all the seats were filled, two babies were baptized and the Lord's Supper was celebrated. On leaving I had a taste of mountain trails, but I did not find the way back very difficult; if it were not for the heat we could walk for miles without getting tired.

TRAVELING IN THE PHILIPPINES

MOUNTAIN TRAIL FROM TABONG-TABONG, ANTIQUE PROVINCE

FILIPINOS TRAVELING BY WATER

THE CARABAO WAS THE ONLY STEED WHICH WOULD WALLOW THROUGH THE OLD MUD ROADS OF CEBU IN THE RAINY SEASON
Photo. sent by Mrs. Jansen

LAUNCH "EL HERALDO CRISTIANO," GIVEN BY "THE CHRISTIAN HERALD" FOR MISSIONARY ITINERATION

At Lawaan another dedication service was to be held. Mr. Doltz had left a suit here five days before to be washed. The service was to be at ten o'clock, so as soon as we arrived we sent a boy to get the clean suit. He came back with the message that it had just been washed and was still wet. Mr. Doltz's travel-stained suit had to be worn while he conducted the service. We were fortunate in having again a little organ, and the first service in the new chapel proved very interesting; three adults were received into the church and the Communion celebrated.

That night our rest was disturbed, not only by wild music on the plaza, but also by a fearful odor from some dried fish which had been rained on. However, we were going toward Iloilo Province instead of away from it, and the people of the house tried so hard to make us comfortable that we could easily stand anything.

This trip took three weeks, lacking two days; last year I was away one month on the same trip; traveling without our little girl could be done much more quickly, and I did not have to worry lest the heat and food would do her harm. In just one barrio did we find any signs of backsliding; a man who had been exceedingly earnest last year claimed that he was not a Protestant any longer. We think, however, that in time God will call him back. Twelve adults and nine infants were baptized during our visits in the different barrios.

(*Mrs. Paul*) *Clara J. Doltz.*

Iloilo.

Increased Activity of the Romish Church

All our missionaries and Filipino workers report that the Roman Catholic Church in the Philippines is reorganizing and making more determined resistance to the progress of evangelical Christianity. Frequently the experiences of the leaders of the early church are repeated and unlettered and ignorant men are made bold, through being with Jesus and through the study of His word, to withstand the attacks of native and European priests. A stronger need than ever is felt for two classes of workers, one to strengthen and build up believers, and the other to spread the good news in towns and villages where no foothold has as yet been gained.

In *The Philippine Presbyterian* the Rev. Charles E. Rath says:

"Where are you sensitive people, who feel that Protestants have no business over in the Islands? Before you give voice to such sentiments, investigate the conditions that obtain here; then you will not look with so much pride upon the noble work the Church of Rome has done in these islands. The Good Book says, that if the blind lead the blind, both will fall into the ditch. That is the condition over here; the people have been led by men who were spiritually blind, the leaders have been stumbling along the way all the time, and those whom they lead have not done any better. If there were just one or two bad ones, an exception could be made in their case, but the conditions are so universally bad that the exception cannot be made. The Roman Church in the Philippines must either purge herself of immoral and unscrupulous priests, purify herself of that which is unchristian in her services and practice, or else give way to that church whose aim is to enthrone Christ in the hearts of men. The 34th chapter of Ezekiel gives a very vivid picture of false shepherds which applies very peculiarly to the Roman Catholic Church in the Islands: 'Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them. And they were scattered, because there was no shepherd.'"

Though the stoning of houses at the time of open-air meetings has ceased, a more trying form of persecution has been the refusal of burial to Protestant dead. One poor man traveled through three municipalities begging for three feet of earth in which to bury his child. He carried the little body around for over forty hours while he was refused

burial by two municipalities till, finally, fifty-two hours after the death of his child, he buried it in his own land against the law which he had tried so hard to keep. The missionaries have done their best to protest against such treatment, both to the authorities and to the press. The result is that the Governor has ordered a special investigation from Manila, which lasted three days. What the result of the investigation will be we do not know, but the general effect upon the people has been good, as men are actually beginning to learn that even though wrong is backed by the priesthood it does not always pass unchallenged.

Here and There in the Islands

GLEANINGS FROM STATION REPORTS.

LOOKING back over ten years of medical work at Dumaguete, we see totals which look more inspiring than the record for any one year. The students of Silliman Institute have been looked after; five years have been given to the work of health officer of the province; there have been approximately a hundred thousand treatments at the hospital and a hundred and fifty thousand vaccinations; emergency calls have been received from almost every town of the province and the near-by islands and responded to; the lepers have been collected and sent to Culion; and we have passed through three epidemics of cholera. Our present plant is valued at $5,000, and has been the gift of various friends. The new ice machine has proved a blessing, and this will also be said of the new isolation ward soon to be added.

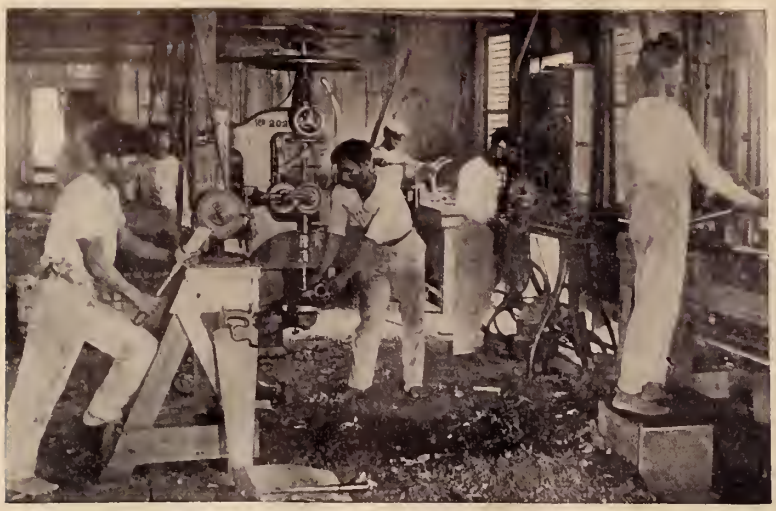
H. W. Langheim, M.D.

WITH crowded classrooms, Silliman Institute manages to squeeze in 576 pupils. The school is growing in power and influence, and its graduates are respected for their good record. More students than ever before are applying for admission, and the class of applicants is of a higher character than formerly. The students' prayer meeting is well attended, as well as the regular weekly meeting, and there are many boys whose spiritual life might be a lesson to all. The fact that the price of rice has doubled makes the running of the commissary department a serious increase of expense.

D. S. Hibbard.

RECENTLY a missionary was sitting by the seaside talking to a group of Filipinos. The thought came to him to find out how many of the men before him had worked that day. He asked one after the other, and of the six men asked there was not one who had done any work. In other words, there was one hundred per cent. of indolence right before him. And this is not an exception. One can find them sitting around in their houses and on the streets, living in tumbledown shacks and subsisting on almost nothing, simply because they are too lazy to work. The most distressing feature of it all is that their children are poorly nourished and clothed, which gives them little chance to ward off the ravages of disease.

FROM Leyte a new out-station has been established at Marayeg, a small barrio on the island of Palawan. It looks at present as though the whole barrio, or at least the majority of the people, would become Protestants. When Mr. Rath was itinerating in the mission launch, *El Heraldo Cristiano*, during the month of March, he was providentially led to this place. While at another barrio near by, and just as we were at the point of leaving because of the cool treatment we had received, there appeared a man from Marayeg, who said he had come over because he had heard there were some Protestants



BOYS AT WORK IN SHOP OF SILLIMAN INSTITUTE

there. He had come into touch with the Gospel in Leyte and said there were some people interested, that the people were building a church and they did not know to whom to give it. We immediately went over to the place in the launch and held meetings with good audiences. Recently six members were baptized and received into the church, and the prospects are good.

The membership of the church at Iloilo is now 184; the congregation provides the pastor's salary of twenty-five dollars gold per month, and takes care of all the evangelistic work in the vicinity of Iloilo. Recently several of the members have assumed the expense of sending one of the leaders every Sunday to preach in the town of Guimaras, across the channel from Iloilo.

The Y. M. C. A. at Iloilo is doing a great deal for the English-speaking foreigners, with reading and game rooms, monthly socials and entertainments. Our missionaries urge the coming of a minister for this class, and also of a medical missionary for Antique Province. This province, which stretches for over a hundred miles along the west coast of Panay, has but one physician, a young Filipino assigned by the government.

In the San José district, the southernmost in Antique Province, new chapels have been erected in the villages of Mapatag, Igburi and Malandug. The members are making satisfactory progress, though many of them are so poor as to need help along economic as well as spiritual lines. Many of them have not even hoes to till their little patches of ground on the hillsides.

Bohol.—The island has been encompassed four times this year in itinerating trips, made partly on the launch and partly on horseback. One of our congregations has suffered severely from famine; no rain having fallen, it was necessary to sow their corn three times before the harvest, yet nevertheless they have contributed 480 days' labor to building a new and substantial chapel. Another congregation has built a chapel, contributing 120 days' labor. Forty-one adults have been baptized this year in comparison with twenty-six last year.

At the new station in Camarines, in the eastern part of Luzon, the missionaries find themselves hampered by their difficulty in speaking the Bicol dialect. The people do not care for services in Spanish, though some of them speak that language. So our workers are acquiring the dialect as rapidly as possible. They report encouraging conditions found in itinerating trips to various parts of the province. The people are asking that evangelists be sent to explain to them the Word of God, the New Testament in Bicol is supplied to them, and they are urged to study its

teachings. In several places the adherents have had to undergo persecution from the priests and fanatical Romanists, but this seems only to make them more staunch and loyal to their faith. But these persecutions now only occur in out-of-the-way places. Many desire to unite with the church simply because it is different from the Church of Rome; the missionaries say it is often difficult to decide whether they are sincere in their professions. They are, therefore, careful in baptizing, allowing time for study of the Bible and changed lives to demonstrate whether the applicants are really converted.

A Joyful Reunion

THE celebration of our anniversary was held on the twenty-eighth day of May. The day, like the years of the school's existence, was alternately dark and bright, stormy and sunny, but at last settled down into steady sunshine, which we hope is a propitious sign for the coming years.

The chapel was well filled with guests, and an unusually large attendance of alumnæ. The addresses given by Dr. Sato, president of the university here, and Dr. Miyabe, head-teacher in the university, were most sympathetic. These two gentlemen are Christians, and have been a great help to the school. These two were followed by Professor Kubo, president of the Government High School for Girls, and, although not a Christian, his words lacked nothing in kindly feeling and appreciation of our work.

Our own president, Mr. Nihira, and our faithful teacher, Mr. Kaneko, who has helped us for fifteen years, voiced the spirit of the school by giving all praise to God for His guidance and mercies.

Among many happy outcomes of our anniversary celebration is the pledge of our alumnæ to give the school a new gymnasium, for which they already have six hundred *yen* in hand, and promises for nearly all of the remainder.

(*Miss*) *S. C. Smith.*

HOKUBRI JO-GAKKO, SAPPORO, Japan.

OTHER chronicles of this celebration speak of the personal character of the congratulatory addresses. Though Miss Smith did not wish to have it so, all felt that the fete was as much in honor of the founder as of the school founded. The alumnæ presented to Miss Smith a ring set with pearls. The school was for years known as "Smith Jo-Gakko"; it is still widely recognized throughout Hokkaido by that name.—EDITOR.

"IT is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the Church heroic leadership, place before it high ideals, keep it on the march for larger conquests, and the financial problem will take care of itself. If the Church sees that we are not going to trust God enough to venture upon any work for Him till we have the money in sight, it will probably adopt the same prudence in making contributions, and our good financiering will be with heavy loss of income."—*The Christian Advocate.*

THE following composition by a high-school boy is quoted from the columns of *The Silliman Truth:* We know that in the United States the teacher is under a microscopic observation, and this seems to be not less the case among the young Filipino students.—EDITOR.

OUR SUPERINTENDENT

In his person, Mr. W. is five feet high and rather graceful and well developed. His limbs are somewhat short, his hands are large, his chest is broad and full, his head is exactly round, his hair black and curly, has oval white face. He has blue bright eyes. The ears are regular. He wears neat, stylish and well-fitting clothes.

He is one of the best superintendents in Dumaguete. He is not fond of jokes, but has a smiling face. He is a great public speaker and careful observer and listener. He is not a proud man.

He does not drink tuba, but he uses tobacco. He is an honorable man. He is kind, considerate man. He is slow, but wise and can govern people.

PRESBYTERIAN CHAPEL AT DUMAGUETE

On Culion

IN the supervision of the work among the lepers on the Island of Culion, Dr. Rodgers has had the assistance of Señor Gil Domingo. During the last year he has made five trips to the island, remaining from one to four weeks on each trip.

The Gospel is the real comfort to these unfortunates. As we have previously told, they erected a little bamboo chapel at a cost of fifty pesos. When it was nearly completed the authorities notified them that no private ownership could be allowed on the island. The government, however, finished the chapel and allows them its free use. It is hoped that before long the right man may be found to be permanently stationed at Culion. The mission there is aided by an annual grant of fifty pounds from the Mission to Lepers at Edinburgh, that source of so much good.

Sad beyond expression is the condition of the many poor sufferers grouped together here. The government carries out with earnestness its plan of providing them with proper food and shelter. Families are allowed separate homes, but among them are many sad cases of those who are slightly affected by the disease, and feel strong and well enough to remain among normal people. The government doctors are always ready to examine those who wish it, and glad when the indications of a negative test are sufficient to allow the person to be removed to the quarantine house or returned to Manila. For those who are more seriously affected the place is a real refuge, and a practical help also to the relatives who have loyally cared for and concealed their diseased ones.

OUR work lies in what is called "to-day." To understand the signs of the times, to see heavenly obligation in every earthly opportunity, to do the task which plainly lies next to our hand, to serve our own generation in submission to the will of God, is the highest wisdom, the truest piety, the noblest service.—*The Presbyterian Examiner.*

Three Japanese Birthdays

Kurano was born under the cherry blossoms, in the year of the Monkey and in the month when all Japan wakes to the glory of fragrant bloom and feathery bamboo. Four sisters lavished upon their baby brother every mark of affection and token of love. Many a sacrifice did they make, that he might be happy and in every way have a most comfortable and easy time throughout life, for the boy was the hope of the family. The father depended upon him to keep up the family name. After he himself had passed away, the boy, when grown to manhood, would perpetuate the ancestral sacrifices.

Everlasting Great Japan, highly civilized as she is at many points, still clings to the old customs and hoary superstitions which the most progressive races of the world dropped, for their good, ages ago.

When Kurano's fifth birthday arrived he had every kind of a toy that suggested outdoor or indoor games, or that told of soldiers and set forth the glory of war. Ever since the great Mongol Armada, in the thirteenth century, had been driven away, in storm and through battle, from the invasion of Japan, this was the national way of celebrating "The Festival of Banners" for boys. In the afternoon, with his two younger sisters, he went out to play in the garden. When they clapped their hands, out came the goldfish to find the expected bits of biscuit, which, by some sort of logic in a fish's head, they thought would properly follow the hand-clapping of their human friends. It was a very old garden and house. Indeed, when any of the servants were standing near the outer gate, had anybody asked, "How old are you?" or "Your honorable years, how many?" one would as likely as not say, "Four hundred years."

Not that anybody in Japan lived to the half of Methuselah's recorded age, but in that country the "house" or family is vastly more important than the person. The individual perishes, but the family lives on. It would be thought at once that the question referred to the household and not to the person. In the pond, which had running water for its outlet, were great carp. These fish, coated in silver mail, or dressed in gold and red, with lace-like tails, had become well versed in the signals for dinner and supper.

So this day, when Kurano clapped his little fat hands, a dozen sturdy, fishy warriors, armored in their gold and silver mail, with perhaps a hundred small fry, followed to get their daily refreshments. Kurano was not usually wilful, but to-day felt he was getting to be a big boy. He wanted to catch one of the big fishes by *his tail.* Before his sister or attendant maid could stop him, he was on his stomach, leaning far out above the water, on one of the projecting boulders—so numerous in every Japanese garden, which has mimic hills, sandy beach, and a rockery, besides a score or more of path-stones. Once on the edge, he made a grab at the tail of a big silver-mailed carp, but not being nice at calculating between gravity and balance, the chubby fisherman tumbled head foremost into the water. In a moment a soused urchin was screaming lustily for help.

Happily, the maid, seizing a bamboo stick, thrust it down under Kurano's girdle and fished him out. Yet, though cool and deliberate in saving her charge, no sooner did she have the boy safe than she burst out, in hot temper and with a flow of words quite too common, even among the serene Japanese, screaming, "You bad boy! Now if you ever do that again, I'll make Jesus come and catch you."

Frightened as he was, the little fellow almost blanched at this awful threat, for to him this name (pro-

nounced "Yasu" in Japan) was that of some frightful demon. He had no clear idea of who or what "Yasu" was, but supposed him to do horrible things and to run away with little boys and girls, taking them from their home and loving mothers and never letting them come back.

Kurano had been taught that the four worst things in life were (in rhyme) "fire, earthquakes, typhoons and an angry father." All these had power to inflict pain and even to take away life, and now, to these four frightful things, was added this unknown terror. To increase his troubles, the nurse that night frightened him still more, by telling him of this "Yasu," whose people had come a long time ago to Japan, not only to make trouble in every way, but to deal in sorcery and malignant magic. Indeed, there was nothing that was dark and horrible which they did not do. The servant maid had never, indeed, seen this Yasu, but she had an idea that he was some kind of a demon, either blue like indigo or black like soot, she did not know which. Only a few days before, Kurano's father, when visited by the officers of the government had taken oath "as a true samurai," or gentleman, that there were no Yasu, or Jesus people, in his household. The nurse made it quite clear to Kurano that if little boys did not do just what they were told, Yasu would certainly catch them and take them off to a cage in the mountains, or drag them down under the sea. So little Kurano was frightened enough.

Years passed by and Kurano grew up in a world of ideas that were new to Japan, so long a hermit among nations. The lines of coal smoke along the horizon showed that the great "black ships" of the foreigners, in the waters of the "Holy Country," were bringing strange things. The movements of these mighty monsters of the deep, moving without sails or wind, were only seen by the people along the seashore, but were told of inland as tales that recalled the wonder-working foxes, and other mythical animals, of which Japanese nursery lore is so full.

Soon in the shops of the great cities, and even in the villages, were seen strange articles made in far-off countries. All of them had an odd kind of odor, when examined, so that everything from the Be-koku, or "Flowery Land," of America, or the distant kingdoms of Europe, forced the remark, "Oh! it smells of the ships. It must have been brought by the foreign men."

When Kurano reached his seventeenth birthday he was sent up to Tokyo to study and complete his education. It was not only the foreigners that had made things change in the Land of Great Peace, which the mighty Iyéyasu in 1604 had settled, as he thought unchangeably, for all time. There had been civil war and not a little heavy fighting, with cannon and rifles and ships of steel and wood, and many widows and orphans were made by it. One day, Kurano saw a rare sight in Japan—a man with but one arm, and another with the stump of a leg, which had been shot off in battle.

A vast change had come over the government. The Tycoon in Yeddo had passed away. The great processions of daimios, with followers in armor having bows and arrows, and all the glistening splendor of old-time feudalism, had vanished. Now, Kurano hoped to see the Mikado or Emperor, on horseback, with perhaps a regiment of soldiers. Most of the journey was to be made in "little houses on wheels," that is by railway. In fact, Kurano expected to see and hear not only what he had been told about, but his mother, who was now a widow, warned him that while there were many things of which he could not even dream, he must be very careful to avoid whatever was wicked or unclean, especially the foreigners' "Ya-su-mon," or Jesus doctrine.

Kurano did, indeed, see and hear won-

ders. Once outside of the station at Yokohama, he looked at the big ships, the rich stores, the electric lights, the curious foreigners and their ways, and had "the time of his life" in seeing the sights of the city. He had never dreamed that there were in all Japan so much silk, carved ivory, bronzes, and things of gold and silver, to say nothing of the great tea-firing sheds, where, it seemed to him, mountains of tea were heated in sheet-iron pans by swarms of girls and women, who turned over the curled leaves, so as to have them perfectly dry when packed to reached New York and London.

But we should take all our space if we should tell of what Kurano saw and heard. As he had promised him, he went with a young friend from his native town to an evening company. His friend had not told him just what he would hear, but said that the speaker was a well-known native scholar, who had visited nearly all the famous shrines and temples in Japan; and, although he had been both a Buddhist and a Shintoist, he had given these up and was telling the people of new and wonderful things which he read out of a book, that was held in high esteem in America. So Kurano, ready for novelty, was glad to go and hear this famous orator, who spoke his native language as few men could.

William Elliot Griffis, D.D., L.H.D.

(*Conclusion in November number*).

School-Girls at Ellinwood

Five years of steady work have resulted in great progress among the students at Ellinwood School for Girls. When the girls go home they take an active part in Sunday-school and other Christian work. In the Bible Institutes held in the provinces they have helped with the classes for children, and even those for women. At the Institute at Kawit there was a class of from twenty-eight to forty women, some of them very bright. Another class consisted of ten little girls of from twelve to fourteen who had come from different towns because they wished to study.

Twenty-seven girls enrolled for Bible training in the spring. The total number admitted was thirty-five. The girls taught in four out-of-door Sunday-schools, and attended the open-air evangelistic services on Friday and Saturday evenings. Some of the older ones were valuable as teachers and helpers in the school, two had Bible classes and one supervised the daily practice in sight-reading and singing. In July two successive afternoons were given to receptions for Filipino and American friends, that they might become better acquainted with the school. Many attended these occasions. Miss Theresa Kalb writes:

"You will be interested to know what the girls in the Exodus class said about hail. The lesson was about the plagues in Egypt; the text says that God sent hail with thunder and fire and a great storm. We were reviewing, and I wanted to know if they had understood and remembered my explanation when we went over it before. So I asked what hailstones were! The first girl said that they were coals of fire like the burning charcoal they use in their large irons. Another said that they were pieces of glass that God sent from heaven like a rain. Fortunately, the third girl knew and saved the day."

At the Kawit Institute in the class for boys one very little fellow proudly received a Bible as a reward for learning the entire children's catechism. Rev. Charles R. Hamilton tells a pretty story of another little boy:

"The Filipinos take several days to celebrate properly any fiesta. Christmas takes three days at least, one day for the old folks, one for the young men and maidens, and another for the children. It was children's day of the

Christmas-tide, and nuts and candy were set out for the little callers, who came usually in groups of twos and threes, and sometimes larger numbers. But in the afternoon, about four o'clock, one little fellow came all alone. He was neatly and cleanly dressed, in a little suit, with knee trousers, shirt and tie, shoes and stockings and a dainty hat. He was about six or seven years old, and a perfect little gentleman in bearing and dress.

"When I gave the little chap his goodies, he received them with perfect coolness as a matter of course, sat down deliberately and began to feast on them without a word of appreciation. I thought it was too bad that such a little Lord Fauntleroy should be so sadly deficient in matters of deportment as to leave out altogether any expression of thanks for favor received. So I thought I would correct his breach of good manners. I said to him, 'Do you not know how to give thanks?' He merely looked up at me, munched away at the nuts, and said nothing. I said again, 'You ought to say "thank you." Say it.' Now it happens that in Tagalog the word for expressing thanks is one of the regular forms for reference to the act of prayer. If in a service a Filipino calls on some one to lead in prayer, he is quite apt to say, 'Brother So-and-So will give thanks,' so my little gentleman, when I urged him repeatedly to express his thanks at this time, finally arose solemnly from his chair, placed his refreshments on one side and his hat on the other, clasped his hands over his chest, assumed a devotional attitude, and began to pray. He began with the Lord's Prayer, recited that and then led off in his prayer to other subjects. He prayed for almost a minute, I am sure. Then he sat down in a perfectly matter-of-fact way, and began again on his dainties as if nothing unusual had happened. My feeling of amusement was overcome by one of reverence, and I stood reverently through the prayer of my little caller. I thought he had properly given thanks. I wondered, also, how many American boys of his age could exhibit such fluency in prayer."

Women Working in Cebu

There has been something specially encouraging about the Cebuan women's work. It has been so unlikely and so thoroughly against the natural bent and drift of things that the Cebuan women should *work!*

The first woman worker from among these people is an old lady of great character. So strong a character is she, indeed, that her husband left her and was careful to put a considerable distance between himself and her. Several priests were among this old lady's relations, and she was a stern follower of penances and fasts. There was such an air of determination in the way she would march with her lighted taper aloft, in the many image street processions, that the last thing any one could have thought would happen was that this old lady would one day be humbly walking Cebu streets to tell the Gospel of the meek and lowly Saviour to her people.

Señora Cesaria's only son had become a Protestant. In order to find out what had changed him into a good and forbearing character, his mother began to read his Bible. And she became a Christian in consequence. Her son wanted to go into the outlaw-filled mountains of Cebu to teach the outlaws the Gospel. The mother gave up her son to this dangerous work. "He will be cut to pieces," she said, at first. But she, too, gave herself with spiritual enthusiasm to the Lord's work. Every step yielded seemed to make a place in her being for God.

There was a time of much poverty in

Señora Cesaria's home after she had received the Gospel. The relations, who had verbally agreed to pay the old lady a settled amount monthly from some properties, withheld all payments when she changed her religion. One evening a man, who was sent by the priests to bribe her son to silence, brought a bag of money to the little home. The bag was large and heavy. It contained five hundred dollars.

"You would not

SELL OUR SAVIOUR

for money, my son!" the old woman cried. Of course he would not! A few weeks later, when it was proposed that the little band of native Protestants in Cebu should build a church, this poor woman came to Mr. Jansen. "Pastor, I want you to keep twelve pesos ($6.00) of my salary for the church. With three pesos I can manage very nicely." (The old lady had been so motherly toward Mrs. Jansen and her baby that the Jansens call her *Mamay.*) So Mr. Jansen said: "Why, *Mamay,* I could not do that! You might be ill. What would you live on?" "Oh, I have enough, enough," said the dear Christian. "If I had more I could not swallow it. Why, I am full to the throat with joy to think we shall have a place of our own where we can worship God in peace!" So Mr. Jansen had to yield, though with a sad heart. Not so with Señora Cesaria!

There are no braver women in the world, when stoning is going on, than are the Cebuans. It always seemed to us that

THE MORE STONES, THE MORE COURAGE.

And though open-air services are still held in Cebu, yet the forlorn, poor little native church is very dear to them. The best thing about it at first always was that its walls and roof kept off the anti-Protestants' stones.

Señora Cesaria has one fault; she works too hard. There was no making her as Bible-woman keep to any settled hours of work. This motherly, wise old Christian lady is still hard at work. Strangely enough, she is living in the first Protestant village in the Cebu mountains. The village is formed of the ex-outlaws and their families. This old mother is acting as matron in the big dormitory school home, where are gathered some of the children of those whom her son helped to win to the Gospel. I wonder if as she trains and mothers those girls she remembers how bitterly she wept when her son was going to risk his life and accompany Mr.

MARIA V. AND FRIENDS, ALL SUNDAY-SCHOOL TEACHERS IN CEBU
Photo. sent by Mrs. Jansen

Jansen in his work of giving the Gospel to the parents of these very girls.

This is the story of but one of the Cebuan women workers. To tell you of all the others would be a large task. Maria V. is not quite as good-looking as this picture would indicate. She is sitting down, with her three friends grouped around her. In the early years of Cebu's bitter feeling against America Maria nearly lost her life because of being employed as school teacher by the American government. Aroused in the early morning by the shouts of outlaws who were entering her village, she

begged her relations to flee with her. Not being able to prevail on them, she fled herself in a small boat. When she ventured back she found that her aunt and cousins had been butchered.

Some years later, when she heard the Gospel, her mother and sisters turned her adrift. Maria is so faithful in her work as Bible woman that not even having a dagger drawn and shaken threateningly in her face has silenced her. "I am

READY TO DIE FOR THE GOSPEL,"

she said; "only hear me on to the end first!" But, better still, Maria has with a forgiving heart been able to tell the Gospel to the instigator of the murders committed in her village home. One afternoon, when going to a distant mountain village, she met the ex-outlaw leader. They journeyed together for some distance, while Maria told this cruel man the tender message of Christ's love and pleaded with him to accept his Saviour.

Sometimes a great work cannot be done without brave deeds. But it is the patient keeping on that is winning the many souls to the Lord Jesus and keeping them faithful to Him. Last year one of the best-trained Cebuan women teachers resigned from her fine city school position to take the humble and poorly paid employment of Bible-woman. Her sacrifice of fine salary and prospect of advance was willingly agreed to by her poor old parents, who must soon be wholly dependent on her for support.

We missionaries can only marvel at God's power. The oxen who bore the ark out of the land of the enemy and back toward the promised land did it, lowing mournfully as they went, for they left their calves behind. But still they went! We only see the joy of the Holy Spirit in the Cebuan workers' lives. But nevertheless it is a hard road for them many a time, though they are almost too blessed to be conscious of the difficulties.

Some time after the dreadful famine of seven years ago in Cebu, Señora Cesaria was still taking care of some of the famine refugees. We felt that now that they had heard the Gospel she should let others do the work of cooking for them and trying to make them cleanly in order to guard themselves from disease.

At length, seeing I was determined that she should take a rest, she entered into the joy of it, and to my amazement exclaimed, "I would sooner take care of wild cattle than of these poor, dirty fellow-beings!" All her sense of refinement and cleanliness had suffered. But because she had been so faithful in her work I had not realized how she shrank from it.

As fellow-Christians, the native workers in Cebu do indeed have a large claim on your prayers and help.

(*Mrs. Fred*) *E. White Jansen.*

CEBU.

MR. SAKAMOTO, of Sapporo, visited a remarkable criminal in the Hakodate prison, who was converted solely by reading a copy of the New Testament. Since then he has been in close correspondence with Mr. Pierson, who baptized him in June, and his letters read almost like inspired and apostolic epistles. Now that he has been condemned to death he is allowed to correspond freely. According to Japanese custom, the day of his execution is not fixed, and he will not be told till shortly beforehand. Another custom is that a man on whom the death penalty sentence has been passed no longer wears the penal red kimono, but assumes his own dress. Mr. Sakamoto writes: "After a few minutes N. stood before me wearing a very fine silk outergarment with his crest. He bent his head in reverence to me. I addressed him briefly on Matthew 10:28-31, 'Fear not them which kill the body, but are not able to kill the soul;' and exhorted him to endure to the end. After my prayer he was much moved, and he prayed too, choking, with his face down on the table. But when he rose up from his prayer his countenance seemed very cheerful. I think he will face his death with peace, through our almighty and gracious Lord."

NEWS FROM THE FRONT

PHILIPPINE ISLANDS

Miss Amelia P. Klein writes from Iloilo: I am still alone in the work and we have been building anew and making some additions which have increased our capacity to sixty beds—just double. My nurse corps was increased nine in number, and I had no additional quarters, so I have been sorely pressed for many of life's essentials. The work also continues to grow in number of patients and oh, oh, such awful neglected cases come to us!

In the last six months I have had four little missionaries as patients in the hospital, three with dysentery and now a dear little lad, seven years old, with typhoid fever. He is in the third week and is doing well.

In re-reading your letter I see you ask if I received papers and pictures, and I answer no. We need games for the convalescing patients, whether they are grown or children. They all are very child-like in many ways. Our mission here is preparing for the annual meeting early in March, but, as usual, I cannot go as there is no one to relieve me. I should enjoy it hugely. Dumaguete, the home of Silliman Institute, is full of interest, and the place full of good deeds, and the meeting with friends from the various stations means a great uplift.

CHINA

Rev. Chas. E. Scott writes from Tsingtau: I reached home to-day from a trip which has been especially strenuous, but also especially rewardful.

In the northern part of my field the Christians contributed of their little to the flood sufferers further south. Many could give only the equivalent of an American cent, but I encouraged them so to do. The feeling towards Christ between the various sections was greatly strengthened through these gifts of the native brethren. In the flood section, where I took the money, the water still lies on their fields from last summer, and nothing yet possible to be planted. I found all the roads full of people "fleeing from the famine," as they term it, trying to get to Manchuria, the supposed El Dorado of N. China. Alas! they little know how the Japanese are treating the Chinese there. The travelers were in every stage of wretchedness—I saw old women dying on barrows, and little children topple over in exhaustion for the last time.

Not far from a place where they were unwilling to take us in we had the joy of

FINDING THIRTY INQUIRERS.

Someone there had in some other place heard the Gospel from us, and had carried it home. They had established their own school, and were trying to carry it on along the lines of our Station Christian village schools.

We had an interesting illustration of one of the many ways God uses to impress the worth of the Gospel on the Chinese mind. We planned to have the Rev. W. H. Hayes, D.D., our honored friend, baptize our babe on his way home, as he passed through Tsingtau, so I invited a friend of the leading gentry to come to my house and witness the ceremony. The service was very simple, but the heathen man afterwards told me he was so impressed with the atmosphere of the Christian home, the honoring thus of a baby girl, and the covenant of the parents with the "God of Heaven" that he gladly gave his rooms for our boy's school in his city.

KOREA

Miss Alice M. Butts writes us from Pyeng Yang: For our women's work here in Pyeng Yang there is one great and imperative need, that is for workers! The Women's Academy needs a young woman who is able to teach and to superintend the industrial department. The evangelistic work needs one who is trained in the Bible and somewhat in music, to help in Bible classes, in city and country, and in the Bible Institute.

You cannot realize the work involved in caring for a young and rapidly growing church—by simply reading reports. The growth here has been such that the present staff of women workers are unable to do it justice.

From Miss Esther L. Shields, at Seoul: You will have heard of the calling away of Mrs. Moffett—that strong, lovely woman who met everyone and every kind of work in the right way. I simply can not realize that she has left us. She had dysentery. Two little sons are left with Dr. Moffett and the little new-born daughter sleeps with the mother. This month the hospital work has been plentiful, both for foreigners and Koreans, more surgical than medical cases. Our seventh nurse received her diploma on June 14th. We have a number of promising probationers, and a more educated class of women are applying for the course of training. The new college building is nearing completion; Mr. Severance's gift is appreciated by many, and will be by many more.

SIAM

Her friends sympathize with Mrs. E. Wachter, of Nakawn, in the joy she feels in the safe arrival of her two dear daughters in the homeland. Mrs. Wachter says: "I am helping Miss Cooper a little in the school work, only an hour and a half in the afternoon, but it gives her a chance to rest or do something else. She has been spending from 8.30 till 4 p. m. in the class-room besides her literary and other work. I can not fill the place as teacher as well as I did thirty-five years ago, and shall be so thankful for the work when a new lady can be sent to help. Miss Cooper's furlough is due in two years and someone should be getting ready to fill her place.

With Presbyterian Young People

THE WESTMINSTER GUILD

Originally designed to attract college graduates, the Westminster Guild appeals to girls and women of every degree of educational privilege. School-girls and busy mothers are alike enrolled, and since the Westminster Circle has been recognized as the junior branch of the Guild, many Sabbath-school teachers find just what they have needed for their classes.

In the Guild the equal chain of work at home and abroad is emphasized. Its policies originate in a council composed of one representative from each of the six foreign boards and six from the home board. Unanimity is necessary for the adoption of new methods, and the interchange of ideas between east and west, north and south, gives a breadth of outlook which reaches even the individual chapter.

The backbone of the guild is *study*. Courses on foreign and on home missions are required. To be absolutely impartial, the order varies each year. For use in devotional exercises or for consecutive study the Bible Course offered each year is most valuable.

Equal loyalty is asked for the home and the foreign objects. The ideal is that for each dollar given to the work at home a dollar shall find its way to the foreign field. The North Pacific Board last year reached the ideal of absolutely equal division of Westminster Guild gifts. Particularly interesting objects have been chosen in which all unite: the partial support of Haines Hospital, Alaska, and the salaries of national Westminster Guild foreign missionaries. Three young women now represent the Guild in Japan, Korea and India, and a fourth is about to be sent to China. A Missionary Bulletin is issued three times a year, containing letters from the missionaries and news of Haines Hospital. So much for the national administration of the Guild. In addition, each board representative keeps in touch with the work of her own chapters, and informs them of matters of local interest as well as of the plans of the organization as a whole. The strength of the Guild in the northwest has made possible a very successful conference in Chicago.

Wise emphasis is laid by the Guild on sociability. Each chapter has two patronesses, women of more mature missionary experience than the members, who enter into the interests of the girls and assist with the programme when desired. The special duty of the patroness is to arrange for social meetings. Many are the delightful evenings reported, varying from a school-girl's "spread" to a dramatic entertainment with musical selections rendered by the Westminster Guild sextet.

As a national organization Westminster Guild is only four years old, but after so short time it numbers approximately six hundred chapters and circles, with a membership of over twelve thousand and a contribution last year of nearly $8,000. The coming year should see one hundred per cent. increase. This will be realized if each reader of Woman's Work will take into serious consideration the claim of Westminster Guild upon the young women of her church and her responsibility to help in its organization.

Mary E. Allis.

It has been an oft-mooted question when the members of the Young Ladies' Society should graduate into the church auxiliary. A correspondent writes from Nashville, Tenn.:

"From our Young Ladies' Society sixteen *young married women* moved on into the Woman's Auxiliary, which of course gives it new life. The president of the Y. L. S. arranged a pretty afternoon tea sending written invitations to all the young girls of the church over sixteen. This resulted in each one of these joining the Young Ladies' Circle."

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

China's New Day.

CHAPTER II.

THE CHINESE WOMAN.

Importance of the Chinese Woman.

Necessity of studying conditions to appreciate her training. Describe some of the books which are her primers.

Tell about women noted in literature, art, government and war. "Yeung Mo Owen," in WOMAN'S WORK, June, 1912. "Mrs. Ahok," in *Western Women in Eastern Lands*, p. 229.

Woman's position in the home. Domestic customs and changes. *The New Woman in Old China* leaflet.

Interest in public affairs and reforms.

Cause of such social evils as slavery and concubinage. Tell the story of "Our Baby" and of the rescued Christian slave girl.

Solutions of the problem. The appeal of the open door. "Methods of Approach," in WOMAN'S WORK, June, 1912. Leaflet: *The Redemption of China's Women.*

STUDENT CONFERENCE AT EAGLE'S MERE

BEAUTIFUL Eagle's Mere has won the hearts of the 420 college girls who attended the student conference, June 25–July 5. Many who came to the conference had never heard of the place before, and some came with reluctance, remembering the beauties of Silver Bay, where they had known deep experiences in previous summers. But the beautiful lake high up on the top of the Blue Ridge Mountains has its own charm. The afternoons during the conference were filled with the joys of water and other sports and explorations of the beautiful mountain paths.

The district represented at this conference covered the six states of New York, Pennsylvania, Delaware, Maryland, Ohio and West Virginia, with delegations from seventy-four colleges and normal schools. There were twenty-eight different denominations represented, the Presbyterians numbering 116, while of the twenty-five student volunteers fourteen were Presbyterians.

There were six strong mission study classes. *The Decisive Hour of Christian Missions* was taught by Rev. James Ramsey Swain, and *Missionary Apologetics* by Mr. Philip Swartz. Mr. Dwight Edwards, of Peking, China, was the leader of an enthusiastic class with 102 members, using as text-book *The Chinese Revolution* and among his reference books *China's New Day.* Rev. Dr. G. A. Johnston Ross spoke daily on "Fundamentals of Christianity," using the Creed as the guide and foundation of his course. Many a young woman, who followed his train of vivid thought, will hereafter use the Creed, not as a formal act of worship, but with a clearer understanding of its vital import.

Denominational meetings were held on Sunday afternoon, that of the Presbyterians in the Auditorium. This meeting was pronounced by some of the students to be the most interesting of the conference, seven college girls taking part, five of whom were volunteers for the foreign field.

The importance of having a Board representative attend these summer conferences cannot be overestimated. This is felt not only at the time of denominational meetings and "teas," at which the students without a representative jokingly call themselves "Orphans," but at all hours. No one so well as the Board representative can counsel and advise these young women who are really anxious to do earnest work. Many go to these conferences not even knowing under what Board they should work and with only vague ideas of any Board.

The leader at Eagle's Mere was Miss

Bertha Condé, National Secretary of the Y. W. C. A., who made every effort to advance the work of the Board representatives. What is needed now is perfect co-operation on the part of the Boards with the Y. W. C. A. in these efforts.

(*Mrs. Edgar D.*) *Elizabeth G. Faries.*

CHANGES IN THE MISSIONARY FORCE

Arrivals:

At San Francisco, May.—Rev. and Mrs. J. F. Holcomb, from North India. Address, 1602 Winona Blvd., Hollywood, Cal.
At Seattle, Aug. 5.—Miss Alice Monk, from Japan.
At San Francisco, Aug. 5.—Rev. Wilbur M. Campbell, of China. Address, 211 Main Street, Grove City, Pa.
At San Francisco, Aug. 27.—Rev. J. B. Rodgers, D.D., and Mrs. Rodgers, from Philippines.
At San Francisco, Aug. 27.—Dr. and Mrs. S. C. Peoples, from Laos.
At San Francisco, Aug. 27.—Rev. F. L. Snyder, Miss Edna S. Cole and Miss Mary Eckels, from Siam.

Departures:

From Tacoma, Aug. 7.—Rev. and Mrs. Wm. C. Kerr, returning to Korea.
From New York, Aug. 10.—Mr. and Mrs. W. C. Booth, returning to Shantung.
From Seattle, Aug. 13.—Miss Lila S. Halsey, returning to Japan.
From New York, Aug. 22.—Rev. F. W. March, returning to Syria.
From San Francisco, Aug. 23.—Mr. and Mrs. Alex. G. Small, to join the S. China Mission.
From San Francisco, Aug. 23.—Miss Carrie McCrory, to join the Mission in Japan.
From New York, Aug. 24.—Miss Mary E. Lewis, returning to Persia.
From New York, Aug. 24.—Miss Grace Murray, to join the Mission in Persia.
From San Francisco, Aug. 27.—Rev. Wm. P. Chalfant, returning to Shantung.
From San Francisco, Aug. 31.—Miss Marion Oskamp, to join the N. China Mission.
From San Francisco, Aug. 31.—Miss Elizabeth Small, to join the Mission at Shantung.
From San Francisco. Aug. 31.—Rev. and Mrs. A. D. Swagger, to join the S. China Mission.
From San Francisco, Aug. 31.—Miss Jessie L. Rodgers, to join the Mission in Korea.
From San Francisco, Aug. 31.—Dr. and Mrs. Sidney Lasell, returning to Hainan.
From San Francisco, Aug. 31.—Miss Effie Murray, returning to Hunan.
From Vancouver, Sept. 3.—Mr. C. W. Douglass and Miss Emma Silver, returning to Centra China.

MISSIONARY EDUCATION MOVEMENT

There were 111 Presbyterians registered at the Conference of the Missionary Education Movement at Silver Bay, Lake George, July 12-21. Since most of these were in some way connected with young people's societies, an excellent opportunity was afforded for studying the problems confronting the workers in local societies. A most helpful conference took place one afternoon, when the seven Presbyterial Young People's Secretaries met with Miss Petrie and a member of the New York Board in a quiet corner of the boathouse. The denominational rallies, and the Presbyterian reception on Tuesday afternoon at Mr. Millikin's bungalow, were delightful family gatherings where the delegates became very well acquainted with each other.

Besides the many practical methods learned through the mission study classes and the institutes, the delegate was indeed unimpressionable who did not take away a deepened sense of responsibility and an impetus toward larger and wider endeavor, gained from the life work conferences and the evening platform meetings.

A few telling sentences from several addresses are given below:

"The only thing that stands between the evangelization of the world to-day is the Church's inefficiency."

"The same sacrifice must be made at home as those out there on the field have made. Thank God, the victory is not cheaply won! The missionaries cannot win apart from you. It will never be done on paper—nor with copper or gold. *The Church must pay the price.* '*Apart from us He can do nothing.*'"

"The highest expression of human

greatness is the love that holds up the one who is not able to stand."

"God is more ambitious for your life than you are."

"If God wants you in the center of Africa, in no other place in the world will you find happiness."

(Mrs. Woodford D.) Helen R. Anderson.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting on the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, October 15th. Topics: *Our Publications, Philippines.*

THE twenty-sixth annual meeting of the Woman's Foreign Missionary Society of the Synod of Baltimore will be held in Washington, D. C., Tuesday and Wednesday, October 29 and 30, 1912. Delegates desiring entertainment will please apply to Mrs. G. P. Conway, 200 A Street, S. E., Washington, D. C., stating time of arrival and length of stay.

ONE of the spontaneous outbreaks of enthusiasm at the Baltimore Assembly was the unanimous rising vote to aim at one thousand new subscribers for WOMAN'S WORK during the coming year. The past year our net gain has been 964. Our literature secretaries knew what it meant to make up for losses and gain almost a thousand new names, yet they moved, seconded and heartily voted to surpass their record. This, then, is one of the first things to set about this fall, as soon as vacation is over.

MISS MARY LATTIMORE writes: "It is grand to think of what our Church is pledging herself to, for China, but we need to pray earnestly that the Chinese church may not lose her opportunity. Many of the Christians are feeling their personal responsibility as they never have before. Let us pray for them."

DR. AND MRS. W. E. BROWNING, Santiago, Chile, after visiting friends during the summer, will settle in Wooster. In October Dr. Browning will visit the C. E. Societies of the Presbytery of Philadelphia North.

MISS HODGE has returned after a restful and enjoyable summer in Nova Scotia, ready to begin the winter's work.

A CHANCE TO CHANGE CHINA.—BE QUICK!

Do not think that the women are the only ones conducting a China campaign. We, of the W. F. M. S., began to lay our plans in April, at Biennial Assembly in Baltimore, but the Assembly's Board had been before us, and before them had been the Conference of all the Boards of the United States and Canada. As to the activities of the Assembly's Board in our territory—watch what will happen between October 25th and November 30th, and be ready to co-operate. (It is understood that the campaign will be suspended during Home Mission Week, November 17th to 24th.)

Our plan is to have a committee to co-operate with the men, have a meeting for the workers, one or two large general meetings, and, if possible, have the men spend Sunday and occupy as many pulpits and speak to as many Sunday-schools as possible.

NEW LEAFLETS: On China, *Revised Historical Sketch,* 10 cts.; *Crossing Five Bars,* 5 cts.; *New Woman in Old China,* 3 cts.; *Old Mama, a Faithful Bible Woman,* 2 cts.; *Yo San and His Friends, a Tracing Book for Little Folks,* 10 cts.; *Hospitals in China* (revised), 3 cts.

VARIED PROGRAMMES: *Hints for C. E. Missionary Meetings,* given at Biennial and printed by request, 2 cts.; *The Year Book Programme.* In preparation: A series of free leaflets on *How to Use our Literature.* New postcards, six of China, three of Philippines, 2 for 5 cts.

PHILIPPINES: *Wonder Stories,* 3 cts.; *Hospitals in the Philippines,* 3 cts.; *Schools and Colleges in the Philippines,* 3 cts.; *Short Story of a Long Bondage,* 3 cts.; *The Philippines Challenge to the Church at Home,* Rev. L. B. Hillis, 2 cts.; *Pedro Recto* (Hero Series), 2 cts.; *Presbyterians in the Philippines,* 1 ct.; *75th Anniversary Series.*

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

A TOUR of the State of Nebraska has been planned for Mrs. C. H. Bandy, who is home for her rest from Fatehgarh, India. The Nebraska ladies have a special interest in Mrs. Bandy's work, as they support it, and will give her an enthusiastic welcome. Mrs. Bandy is a Nebraska woman herself, as she came from Omaha. Her maiden name was Miss Mary E. King. This tour is bound to be a successful one, for the Synodical President, Mrs. James B. Butler, of Utica, Neb., who has it in hand, has shown her ability before.

A SYNODICAL tour is also contemplated by the societies of North Dakota for Miss Alice M. Monk. Miss Monk's work is supported by this Synodical Society, and the societies will rejoice to hear her while she is at home and away from her mission station at Sapporo, Japan. Her former home was in Albion, Michigan.

WHEN you are reading this number the members of the Board of the Northwest will be gathering up their "tents" to return home from their various places of summer sojourn to begin the winter's campaign: The President, Mrs. Shaw, from Keene Valley, N. Y.; Mrs. William Blair, from her new cottage at Charlevoix, Mich.; Mrs. Shumway and Miss Lord, also from Charlevoix; Mrs. W. E. Clow and Miss Sarver, from Harbor Point, Mich.; Mrs. King, from Lake Geneva; Mrs. Craig, from Norway Point, Ontario, and others from various points.

THE APPEAL sent out in July to all the auxiliaries for co-operation in the New China Movement met prompt responses, and more than a thousand of the little red collection envelopes were called for within less than a month. Although our supply of the "1912" *Year Book of Prayer* was a much larger number than had been sold in any previous year, the last copy was sent out before spring ended, and every other depot was exhausted about the same time. This increasing use of the Prayer Book doubtless has had much to do with the increase of mission study. *China's New Day* bids fair to be more widely read than any preceding text-book, and coming as it does at this juncture in the history of that country and our missionary effort, it indeed seems to have been the result of an inspiration.

AMONG the speakers whose presence added greatly to the interest of the weekly meetings in the Assembly Room during August were Mr. and Mrs. Allison of Guatemala, Miss Mary E. Pratt of Ambala, India, Rev. Fred. J. Newton of Jullundur, India, and Miss Grace Murray, now on her way to Resht, Persia. There were also silent guests, whose love for the cause is so evident that even the sight of them is cheering, such as President Willis Parsons of Parsons College, Rev. and Mrs. Wm. A. Galt of Lee Avenue Church, St. Louis, and Miss M. W. Keith, so long identified with the Mission Room of the Board of the Southwest.

Mrs. Allison's story of the way faith had been rewarded by the erection of the long prayed for hospital and the finding of reinforcements, and Miss Pratt's account of the building of the Girls' School for non-Christians, alike testified to the Divine care. Since going to India, nearly forty years ago, one of the first missionaries of the Board of the Northwest, Miss Pratt's time has been given almost wholly to girls' schools, and the union of the Mohammedan and Hindu day schools of Ambala, and the proper housing of the school thus organized has brought joy far outweighing all the care and toil.

THE widely used Mary Hill Missionary Literature Boxes, which originated in Minnesota, are finding a new use. The public library of Minneapolis has, unsolicited, given an order for these boxes to be drawn and used as needed by mission study classes taking up the new text-books, *China's New Day* and *Mormonism, the Islam of America*. Leaders' boxes are ready on Immigration, the Indians, Porto Rico, Mexico, Philippines, Korea, Africa, China, India, Japan and Siam. Orders are filled by Mrs. Horace M. Hill, 415 Oak Grove Street, Minneapolis, Minn.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

A STANDARD OF EXCELLENCE, embodying a definite ideal of attainment for Women's Auxiliary Societies, has been sent to them and to the Presbyterial Societies. Do not be discouraged by thinking that everything in the Standard must be achieved at once, but consider it rather as an ideal to be gradually, but surely, attained. We would like to have an "Honor List" for the next annual meeting of the Board of the auxiliary societies which succeed in eight of the twelve items of the Standard.

One of our presbyterial societies has a Standard of Excellence adapted to its special needs, which it publishes in its Annual Report, where all its membership may have it for ready reference.

FOR THOSE WHO ARE INTERESTED IN GIRLS— AN OPPORTUNITY.

Needed, at once! A building for the Girls' School, Chieng Rai, Laos. Cost, $4,000. Dr. Brown says: "Chieng Rai is an important city and the center of a very successful work. It is over a week's journey from Chieng Mai, the nearest mission station. It is impossible for the Chieng Rai girls to go to any other school. We must have our own school there, or see the daughters of our Christians grow up in utter ignorance, except as they may receive non-Christian teaching at Buddhist government schools. I do not know of any more urgent need for a girls' school anywhere in the world."

For further particulars apply to the Secretary for Specific Work.

THE China campaign has begun. Pledge cards have been sent to our auxiliaries. Let us have earnest, united prayer for the success of this appeal for money and volunteers.

A NEW Praise Service is ready for use this fall and will be welcomed by all auxiliaries. Those who always have such a service will rejoice in having this new order to follow. Those auxiliaries which have never had this special service will find this a particularly good time to begin. It seems as if this year held more good things for which to give praise than any year past. This order of service gives praise for the Living God, for His imminence in the world; praise for Christ, the Son of the Living God; a living word, a living way, and a living hope. Can we not all unite in this offering of praise, and pledge ourselves to new and more whole-hearted service? Copies of the Praise Service may be obtained for $1.00 per hundred, 2 cts. each.

LEAFLETS ON THE PHILIPPINES: *The Philippine Challenge, Pedro Recto*, each 2 cts.; *Short Story of a Long Bondage, Hospitals in the Philippines, Schools in the Philippines*, Foreign Missionary Programmes (including one on the Philippines), each 3 cts.

NEW LEAFLETS: *Hints for C. E. Missionary Meetings, Praise Service, 75th Anniversary Series, The Philippines*, each 2 cts.; *Some Fruits of the Jubilee*, 5 cts.; *The Year Book of Prayer for* 1913, 10 cts.; *Programme on the Year Book of Prayer, 75 Years of Foreign Missions*, by Rev. A. W. Halsey, each free. In ordering free literature, please send postage.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

Plans for special work in China are well developed, and we pray that all the societies within our territory will live up to the measure of their responsibility.

In a letter from Mrs. Simpson we learn that she and Mr. Simpson will return to their work in India, sailing from New York in September. They both are happy in the thought of again serving their King and the brother in this foreign land.

It was a great pleasure to have our newly appointed missionary, Miss Hodge, with us and to hear her tell of her call to the field. Miss Hodge has been assigned to school work in Manila and will be associated with Miss Bartholomew. She sails in September.

The report from the Hollister Conference is full of encouragement. Mrs. Lindsay, Field Secretary of our Board, was called upon to substitute in the place of Mrs. Hutchinson, who could not attend because of death in the family. Mrs. Lindsay says: "We are safely past the experimental period at Hollister, and success seems assured. The attendance at the Assembly, preceding the Young People's Conference, passed the one thousand mark. Fifty more young people were present this year than last. The interest was splendid. Study classes, conferences and all sessions were well attended. The Rev. Mr. Bradley's talks on "Prayer" at each quiet hour were an uplift. Rev. Dr. Gordon, of Henry Kendall College, Tulsa, Okla., was inspiring in each address and sermon. "Things Presbyterian" was the subject of an address each evening, and contained just what Presbyterian young people should know. The missionary pageant was an object lesson that will not soon be forgotten. Afternoons were devoted to athletic games, swimming, rowing, etc.

No one will forget the vesper services on the hillside, overlooking beautiful White River, with "Dewey Bald" in the distance. An ideal place is Hollister for a summer conference and general outing!

For the study of China we have an excellent assortment of literature. Programme Committees will need these helps. For the November Praise or Thank-offering Meeting order our *Responsive Reading*, which can be used as a part of the programme arranged. Price, 50 cts. per 100 for the *Reading*.

From San Francisco

920 Sacramento St. Meetings first Monday of every month 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

Many friends will mourn the death of Mrs. Samuel A. Moffatt, of Pyeng Yang, Korea. Her parents, Mr. and Mrs. Charles H. Fish, of San Rafael, gave her, their only child, to Korea fifteen years ago. Dr. Moffatt and the two little sons, with the parents, and the mission have suffered a severe loss, and we sympathize with them most sincerely.

One by one the noble women who shared in the moulding of the religious and literary life of California are called by death. Mrs. Mary H. Field will be lovingly remembered by a large circle of friends. She contributed valuable leaflets to the literature of the Occidental Board; the most humorous one, which was enjoyed by other Boards, *Ezra and Me, and the Boards,* will be remembered.

During the first year that Miss Cameron was launched as missionary in charge, Mrs. Field shared the care with her, and made some rescues in the absence of Miss Cameron. The older inmates of the Home will never forget how she entertained them with stories at bedtime. A sweet poem, "Motherhood," written by Mrs. Field, is on sale in San Francisco.

Our October subject for study, "The Philippines," will be interesting, especially if we read carefully the book, *An Observer in the Philippines.* It is most carefully and truthfully written, and in an easy, attractive style. The interest increases as we learn that our government is predicting a possible date when the islands may become independent. This seems almost incredible, when we consider that Spain had owned and controlled the islands for a period of 400 years. Dr. J. Bancroft Devins told us how we came in possession of them, and by what method they have had a remarkable uplift.

Thirty of our Occidental School children marched in at our July meeting. Two little boys carried flags, the Stars and Stripes and the new flag of the Republic of China. "New China" had the air of an autocrat, and his erect, independent air was very suggestive. Ex-President Eliot, of Harvard, arrived recently from a trip to the Orient. He responded to interviews enthusiastically. "The Chinese Republic is a big federation, and it will be a compact one if the new men at the helm are given a chance. The United States has a two-fold duty toward China at the present time in the relief of suffering due to floods, famine, and the financial embarrassment caused by the revolution. Our Red Cross has already borne fruit in the establishment of a Chinese Red Cross. We have enjoyed great advantage because we have never encroached upon China's territorial or commercial integrity. Five nations of the world have been guilty of an effort to encroach upon China." Presbyterians have large sums of money to give for missions in China. One hundred more missionaries within three years.

Leaflets on the Philippines: *A Doctor's Visit to the Orion,* 2 cts.; *Hospitals in the Philippines,* 3 cts.; *Missionary Work for Boys and Girls; Pedro Recto* (Hero Series), 2 cts.; *Presbyterians in the Philippines,* 1 ct.; *Question Book,* 5 cts.; *Schools and Colleges in the Philippines; The Philippine Challenge to the Church at Home.*

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

OUR leaders are called Home, but others take up the work, for it is our Great Leader's work, and we must follow on. Mrs. Andrews, our first Vice-President, owing to advanced age and feeble health, cannot step into the vacant place, but Mrs. J. V. Milligan, second on the list, a charter member of our Board, and also Secretary for General Correspondence, has been formally assigned to the office of President, which was made vacant by the death of Mrs. Campbell. Mrs. Milligan's address is 975 East Taylor Street, Portland.

MRS. CAMPBELL was eager to see the work which had been planned at the annual meeting accomplished, and Mrs. Milligan urges all leaders and treasurers to push the work of raising the $25,000 for our silver anniversary, remembering that the $5,000 advance involved in this will build a ward in our Dr. Leonard's new hospital. This ward is to bear the name of Frances A. Holt.

MESSAGES from our missionaries show their abundant labors and cheerful courage. We hear that Mrs. Gilbert McIntosh is much improved in health, so that her husband, who has been with her in Scotland, is expecting to return soon to his work in Shanghai.

MRS. CLARENCE STEELE, our new substitute in Bangkok, writes that the "Boon Itt Memorial Institute," of which her husband has charge, is just in its infancy, because its good start was followed by a setback from which it is being revived. She says: "Everything is an experiment, and we need your prayers that we may be guided by the Holy Spirit—not by public opinion, which is strong in discouragement sometimes. We have a beautiful building —one worthy of crowds. We are proud of it, and have enjoyed making it attractive."

OUR useful substitute, Mrs. Douglas, of Teheran, Persia, writes: "It seems most encouraging that right in these hard times, when people are living in constant fear and anxiety, and no one can tell what the morrow may develop of further distress, the mission schools have never been so crowded and flourishing."

WESTMINSTER GUILDS will take up China's *New Day* for the first study book of the year. Study classes of all ages are starting, and the books and supplies for the same can be procured from Miss Lamberson, whose address will be found in the small print at the head of these notes.

WE ARE always interested in meeting missionaries who pass through our North Pacific country, and all such will find the names of a standing committee on reception to missionaries in our latest annual report—this year the list will be found on the fourth page. Please notify any member of this committee of your presence in her city.

RECEIPTS FOR AUGUST, 1912

By totals from Presbyterial Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

BEAVER,	$12.50	NEWTON.	$3.00
CHESTER,	781 50	ST. CLAIRSVILLE,	456.90
DAYTON,	353.00	Miscellaneous,	510.00
FLORIDA,	10.00		
Total for August,			$2,126.90

Total since March 15, $34,382.08
Special Gifts to Missionaries, 10.00

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$129.00	LONG ISLAND,	$86.69	TRANSYLVANIA,	$10 00	WESTCHESTER,	$170.65
BROOKLYN,	213 00	LYONS,	67.00	UTICA,	652.00	Miscellaneous,	35.00
BUFFALO,	50.50	MORRISAND ORANGE,	320.00				
CAYUGA,	126.00	NEWARK,	5 00				
CHAMPLAIN,	26.00	NEW YORK,	462 57				
EBENEZER,	3.00	NORTH RIVER,	52.00				
JERSEY CITY,	34.00	SYRACUSE,	26.00				

Receipts from July 15th to August 15th, $2,468.41
Total since March 15th, 35,657.07

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Missions of the Northwest

CHEYENNE,	$52.00	MANKATO,	$64.50	ST. PAUL,	$154.15	WINNEBAGO,	$194.00
CHICAGO,	1,671.45	MUNCIE,	155.00	SIOUX FALLS,	110.00	YELLOWSTONE,	15.00
DETROIT,	179.00	NEBRASKA CITY,	4 00				
DUBUQUE,	29.95	NIOBRARA,	34 92				
FLINT,	2.00	OAKES,	25.00				
LAKE SUPERIOR,	198.00	OTTAWA,	115.00				
MADISON,	20.00	PUEBLO,	402 00				
MATTOON,	26.10	RUSHVILLE,	72.00				

Total for month, $3,524.07
Total from March 16th, 32,520.01

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

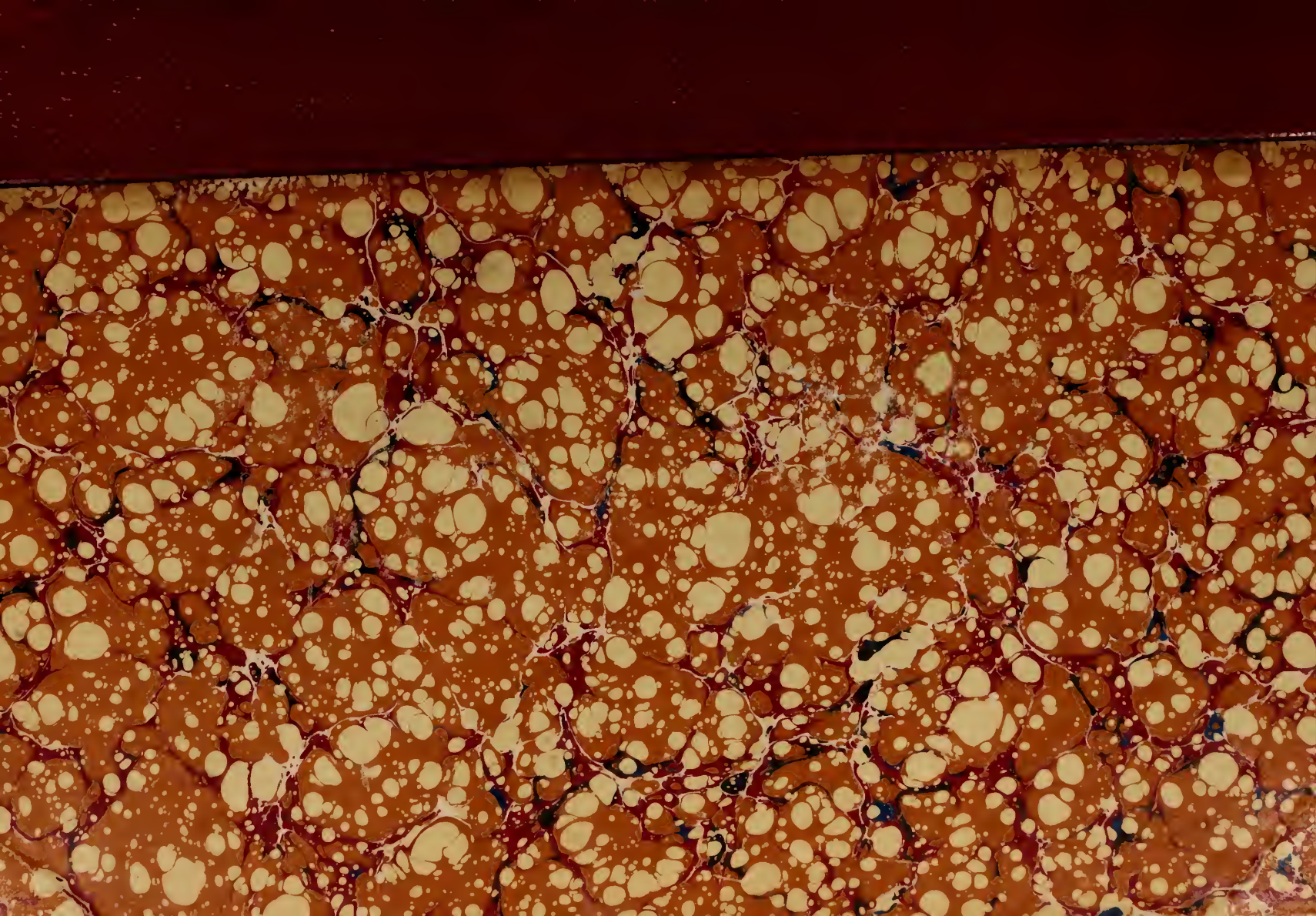
Woman's Presbyterian Board of Foreign Missions of the Southwest

AUSTIN,	$44 00	Miscellaneous,	$26.00
CIMARRON,	66.75		
Total for August,			$136.75

Total to date, $6,167.68

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

DATE DUE

[redacted]			

DEMCO 38-297